

Reader or Narrator:

Congregation:

A fire (of joy) is kindled within me, as I think (of the time)
 But I will raise (my own) lamentations, as I recall (the time)
 Than Moses sang, a song unforgettable,
 But Jeremiah mourned and wailed with bitter lamentation,
 My House was established and the cloud¹ abode (thereon),
 But the wrath of God lay upon me like a (dark) cloud,
 The waves of the sea roared and piled themselves up like walls,
 But the proud (waters)² overwhelmed and flowed over my head,
 Food³ (fell) from heaven and the rock gushed forth water,
 But there was wormwood, gall and water of bitterness,
 Round about Mount Horeb (I exulted) morning and evening,
 But (I) was summoned to mourning at the rivers of Babylon,
 The appearance of the Glory of the Lord was like a devouring fire,
 But there was a whetted sword drawn for the slaughter,
 Sacrifices, Meal-offerings and anointing oil (I offered)
 But God's chosen people were taken like sheep to the slaughter,
 Sabbaths and Festivals (I enjoyed), signs and wonders (I did witness),
 But fasting, mourning and the pursuit of vanity (were my lot),
 The fair (pitched) tents (were divided) into four Banners,⁴
 But (naught was there) except the camps of the heathens,
 (We instituted) the Jubilee year, and Sab- batical years, and the land was at rest,
 But I was sold in perpetuity, cut down and crushed,

When I departed from Egypt.
 When I departed from Jerusalem.
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Congregation:

Reader or Narrator:

(ג) ד"ס א"ב

אש תוקד בקרבי בהעלותי על לבי.
 קנים אעירה למען אזכרה.
 אז שיר משה שיר לא ינשה.
 נקונן ירמיה ונהה נהי נהיה.
 ביתי התכונן ושכן הענון.
 וחמת אל שכנה עלי כעננה.
 יודונים שקטפו ועל ראשי צפו.
 רגן שקמים וצור זיב מים.
 לענה ותמרורים ומים הקרים.
 השכם והערב סביבות הר חורב.
 קורא אל אכל על נהרות ככל.
 ומראה כבוד ה' כאש אוכלת לפני.
 וחרב לטושה לטבח נטושה.
 זבח ומנחה ושמן המשחה.
 סגלת אל לקוחה כצאן לטבחה.
 חגים ושבתות ומופתים ואותות.
 תענית ואכל ורדף ההבל.
 טובו אהלים לארבעה דגלים.
 אהלי שמעאלים ומחנות ערלים.
 יובל ושמטה וארץ שוקטה.
 מכור לצמיתות ונרות לכריתות.

¹) o.v. 'מים ידוים'.

¹) viz. the cloud signifying God's presence, v. Num. 9. 15-23. ²) The waters in their swollen state typify the enemy in his haughtiness, v. M.D. on Ps. 124, 5. ³) Lit. com. ⁴) v. Num. Ch. 2.

Reader or Narrator:

Congregation:

The Mercy-seat,¹ the Ark and the stones of Memorial² (welcomed me),
 But sling stones and destructive weapons (assailed me),
 The Levites, Aaron's (priests) and the seventy elders (were with me),
 But taskmasters, suppressors, and slave dealers³ (encountered me),
 Moses was our shepherd and Aaron our leader,
 But Nevuchadnetsar⁴ the Prince, and Hadrian⁵ the Emperor,
 We would form line of battle, and the Lord would be there,
 But he was far away from us, and behold, he was not there,
 The secret (place behind the) veil and the order of Shew-bread (were revealed to me),
 But wrath was poured out (on me) covering me (like) a thicket,
 (I beheld) Burnt-offerings, sacrifices and offerings made by fire of (sweet-) savour,
 But Zion's precious children were pierced (with the sword) in the streets,
 The (Priests') ceremonial caps were appointed (to be worn) for their glory,
 But hissing, shouting and tumultuous noise, and a quaking (followed me),
 The (High Priest's) plate of gold, dominion and power (were conferred upon me),
 But the crown was cast down and help had clean gone,
 Sanctification, prophecy and the Glory of the Lord (were revealed),
 But pollution, fear and the spirit of defile- ment,
 The singing cry of victory and the fanfare of trumpets, (I heard),
 But wailing of infants and groans of the wounded,
 The Table, the Candlestick, Whole burnt-offerings and incense (were established),
 But idols, abominations, graven images and (heathen) pillars,
 The Torah,⁶ the Testimony and the Order of (Temple) Service (were taught to me),
 May (I obtain) gladness and joy, and let sorrow and sighing flee away.

When I departed from Egypt.
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 When I departed from Egypt.
 When I departed from Jerusalem.
 When I return to Jerusalem.

Congregation:

Reader or Narrator:

בפרת ארון ואבני זכרון.
 ואבני הקלע וכלי הבלע.
 להם ואהרנים ושבעים זקנים.
 נושים ומונים ומוכרים וקונים.
 משה ירענו ואהרן ינחנו.
 נבוכדנאצר טפסר ואדריאנוס קיסר.
 נערוף מלחמה וי שמה.
 רחק ממונו ונהג אינו.
 סתרי פרכת וסדרי מערכת.
 חמה נתכת ועלי סוככת.
 עולות ונחחים ואשי נחוחים.
 יבחוצות מדקרים בני ציון הקרים.
 פארי מנבעות לכבוד נקבעות.
 שריקות ותרועות ונקולות חנועות.
 ציץ הזקב והמשל והקב.
 השלף הנור ואפס העזר.
 קדשה ונבואה וכבוד ה' נראה.
 ננאלה ומוראה ורוח השמאה.
 רנה ושועה ונחוצרות התרועה.
 וצקת עולל ונאקת חלל.
 שלחן ומנורה וכליל וקטורה.
 אליל ותועבה ופסל ומצבה.
 תורה ותעודה וסדר העבודה.
 יששן ושמחה ונס יטן ואנחה.

¹) o.v. 'בחרב' ²) לקלך.

³) o.v. בצאתי מירושלם.

בצאתי ממצרים.

אל תוד ירושלם.

והסרון המלמד ובטול הממד.

אל אליה הצבאות ראע נסלאות.

השיב שכתתו אל ציון ועבודתו.

¹) Many commentators thought that the כסרת¹, was the cover of the Ark on which the "Cherubim" stood, whence God was thought to speak (v. Ex. 25, 22), where the Divine Presence was enthroned. The most holy place was termed on this account 'בית הכסרת', v. Fu. on 'בסרת'. ²) The names of the twelve tribes were visible before God on the shoulder-pieces of the Ephod, so that he should remember their righteousness, v. Rashi on Ex. 28, 12. ³) Lit. sellers and buyers, cf. Deut 28, 68. ⁴) viz. king of Babylon (604-562 B.C.E.). ⁵) The Roman Emperor, (117-138 C.E.), under whom the insurrection of Bar Cochba occurred. ⁶) cf. Is. 8, 16.

Reader or Narrator: Thou didst say: "I will surely do you good, and we shall be distinctive. I and your people:" why, then, when base men have profaned thy name, didst thou not pour out thy wrath upon them? Thou hast reared and brought up children giving (them) suck, like a nurse carries the suckling child; why, then, did the Dodanites¹ and Nevuchadnetsar² joyfully leap forth (at us) to choke the infants? Thou didst give suck (with) honey out of the rock,³ and thou didst bring forth streams from the rock; why, then, were their Judges hurled down by the sides of the rock, and their little ones were dashed in pieces against the rock? Thou didst reject and despise all (other) nations, but thou hast taken for thyself⁴ a nation from the very midst of another nation: why, then, did a (heathen) nation make haste to come up against my land, saying: "Come, let us wipe them out from (ranking) as a nation. Thou didst sweep away the three score (Quecens)⁵ and eighty (concubines), to introduce (in their stead) a nation that keeps faith; why, then, did the Moabites and the Ammonites devise (evil) against thy people,⁶ (a people) whose number was countless as the stars? Thou didst design that thy Majesty should dwell on this mountain which thine own right hand acquired;⁷ why, then, didst thou withdraw thy majestic right hand, and dishonour thy glorious throne? Thou, first (of all things), art on high for ever, thou didst establish (thy throne) on high from the first (beginning);⁸ why, then, did the wicked (Nevuzaradan) slander (thee), with mouth and tongue, until he destroyed the very apple of thine eye? Thou didst rejoice in doing them good, as foretold: "Thou wilt bring them in and plant them (on thy mountain):" why, then, did the tyrant¹¹ reproach and say: "Where is their God, who consumes the fat of their sacrifices? Thou didst divide the sea by thy might, and didst shut in the sea with doors,¹² why, then, have I sunk into the very fountains of the sea? Indeed, my ruin is as vast as the sea. Thou art holy, enthroned on the praises of the holy beings, in the council of the consecrated elders; why, then, did lewd nations¹³ conspire to lay waste the most Holy Place? Thou didst hear that we have become (an object of) taint, and how thy Tabernacle went up in flames; why, then, wilt thou swallow up the protected heritage? O cause healing to spring forth and overshadow us (with thy protection)! O thou who art just in all that has come to pass, to thee, O Lord, belongs righteousness, and in love do we declare thee "righteous!" Wherefore should we lament, seeing that on our own account there is an evil report of us? For all this has come upon us because of (our) guilt.

1) A Nomadic tribe on the borders of Idumaea, v. Tan. Yitro, 5. a. Jastrow on "דודנים". 2) Lit. and the lion to choke his cubs. 3) One of the miracles that occurred in the desert, v. Deut. 32, 13. 4) Lit. for himself. 5) The Author bases his remarks on the Midrash, and Targum on cant. 6, 8. God removed all the other nations from the land of Israel, and replaced them by his chosen people. 6) Lit. this people, i.e. Israel, cf. Ex. 15, 16. 7) o.v. have i. בכרובים. 8) מוניים, i.e. who deceived by worshipping the Cherubim in the Temple, cf. p. 91, note 15. 9) Lit. thy hand, even thy right hand acquired this mount, i.e. the Mount of Moriah. 10) viz. Before the creation, v. A.S. p. 191, note 1. 11) i.e. the Temple. 12) i.e. Titus, when offering sacrifices to his idols, shouted: "Let the God of Israel come and stop me!" 13) i.e. he set a boundary to the

אתה אָמַרְתָּ, הִיטֵב אִיטִיב עִמָּךְ, וְנִפְלֵינוּ אָנֹכִי וְעַמָּךְ. וְלָמָּה בָּנֵי בְלִיעֵל חָלְלוּ שְׁמֶךָ. וְלֹא שָׁפַכְתָּ עֲלֵיהֶם וְעַמָּךְ: אֵתְּהָם וְרוּמְמַת בָּנִים לְהִנָּק. כַּאֲשֶׁר יֵשָׁא הָאֱמָן אֵת הַיָּנֹק. וְלָמָּה דָדָנִים יִדְּצוּ לְזַנֵּק. וְאַרְיָה בְּדֵי גְרוּמָיו מַחְנֹק: אֵתְּהָם הַיְנָקָתָם דָּבַשׁ מִסְּלַע. וְחֻצְיָא נִזְלִים מִסְּלַע. וְלָמָּה וְשִׁפְטֵיהֶם וְשָׁמְטוּ בְיַדִּי סְלַע. וְעוֹלְלֵיהֶם נִפְצוּ אֶל הַסְּלַע: אֵתְּהָם וְנַחַת וְתַמְאֵס כָּל-גּוֹי. וְלָקַחְתָּ לָּךְ גּוֹי מִקְרֵב גּוֹי. וְלָמָּה חָשׁ וְעָלָה עַל אֶרְצִי גּוֹי. וְאָמְרוּ לָנוּ וְנִכְחַדְדֵם מִגּוֹי: אֵתְּהָם טְאֵטְאֵת שְׁשִׁים וְשִׁמוֹנִים. לְהַבְרִיא גּוֹי שְׁמַר אֲמִנִים. וְלָמָּה יִזְמוּ מוֹאָבִים וְעַמּוֹנִים. לְעַם זֹו יִפְכּוּכָבִים נִמְנִים: אֵתְּהָם יְבוֹנְנֵת לְשִׁבְתְּ הַהֲדָף. הִר זֶה קָנְתָה יְמִינְךָ הַהֲדָף. וְלָמָּה לְאַזְחֹר הַשְּׁבֵת יְמִין הַהֲדָף. וְתִגְבַּל כֶּסֶף כְּבוֹדְךָ: אֵתְּהָם מְרוֹם לְעוֹלָם רֵאשׁוֹן. כּוֹנְנֵת מְרוֹם מְרֵאשׁוֹן. וְלָמָּה נֶאֱזַץ רָשָׁע בְּפֶה וּבְלִשׁוֹן. עַד כִּי נִנְעַ צַר בְּאַשׁוֹן: אֵתְּהָם שִׁשֶׁת לְטוֹב עָלֵינוּ. בְּשִׁיחַ תְּבִיאָמוּ וְתִטְעֵמוּ. וְלָמָּה עָרִיץ חָרַף וְאָמַר אֵי אֱלֹהֵינוּ. אֲשֶׁר יֹאכַל חֶלֶב וְכַחֲמֵינוּ: אֵתְּהָם פּוֹרְרֵת בְּעוֹדָה יָם. וְתִסְף בְּדִלְתֵים יָם. וְלָמָּה צָלְלָתִי עַד גַּבִּי יָם. וְהִגְדַל שְׁבָרִי בְּיָם: אֵתְּהָם קְדוֹשׁ, יֹשֵׁב תְּהִלּוֹת קְדוֹשִׁים. בְּסוֹד יְשִׁים מְקַדְּשִׁים. וְלָמָּה רָגְשׁוּ גּוֹיִם קְדוֹשִׁים. וְהִשְׁמָו בֵּית קֹדֶשׁ הַקְּדוֹשִׁים: יֵאָחֵז שְׁמַעְתָּ כִּי הִינֵנו חֲרָפָה. וְסִכְתָּךְ בְּאֵשׁ נִשְׂרָפָה. וְלָמָּה תְּבַלַּע נַחֲלַת חֲפָה. תִּצְמִיחַ תְּרוּפָה וְעָלֵינוּ חוֹפְפָה: אֵתְּהָם צָדִיק עַל כָּל הַבָּא. לָךְ הִי הַצְּדָקָה וְנִצְדָּקְךָ בְּחֶבֶה. וְלָמָּה נִהְיֵנוּ וְלָנוּ הַדְּבָה. כִּי כָל זֹאת בְּאֵתְּנוּ בְּחוּבָה:

1) o.v. בכרובים מוניים. 2) o.v. וְלָמָּה דודנים צחום לשנק. 3) o.v. וְאֵתְּהָם שְׁמַע אֱלֹהֵינוּ. 4) o.v. כִּתְּתָה לְשִׁבְתְּ הַהֲדָף. 5) Referring to immoral conduct in heathen temples, v. Rashi a. M.Z. on I K. 14, 24. a. 15, 12.

Reader or Narrator: To thee, O Lord, belongs righteousness, through the signs which thou hast wondrously shown from of old until now; but to us shame of face, because of the trials by which we were tried, and thou didst abhor us.¹ To thee, O Lord, belongs righteousness, (for) thou hast taken a nation from the midst of another by trials; but to us shame of face, because of the defilement that was found amongst us when (we were) imitating their ways. To thee, O Lord, belongs righteousness, (as it says):² "Whom God went to redeem for himself as a people;" but to us shame of face, for they³ were rebellious at the Red Sea, (and) the people were faithless to their⁴ God. To thee, O Lord, belongs righteousness, for thou didst declare: "That you are my witnesses, and I am God;" but to us shame of face, when the Lord reproached us in (the wilderness of) Sin⁵ (when we said to Aaron): "Arise, make us gods." To thee, O Lord, belongs righteousness, (for) thou didst cause us to taste the flavour (of the Manna) like a wafer made with honey; but to us shame of face, (for) on the (same) day we offered (as a sacrifice its flavour of) fine flour, oil and honey (to the Golden Calf).⁶ To thee, O Lord, belongs righteousness, in that thou didst sustain (us) with Manna, (by providing us) a well, and a pillar of cloud (to protect us); but to us shame of face, (for) our fathers murmured in their tents about the bread (they spurned as) worthless. To thee, O Lord, belongs righteousness, (for) we have not lacked anything in the wilderness: but to us shame of face, when they⁷ angered (God) at Libnah, Hazerot and Di-Zahab as told (by Moses).⁷ To thee, O Lord, belongs righteousness, (for thou hast smitten) Sihon and Og, and all the Kingdoms of Canaan; but to us shame of face, because of Achan who acted unfaithfully without finding an answer (to the charge)⁸ To thee, O Lord, belongs righteousness, by thy deed which thou didst execute through fourteen saviours;⁹ but to us shame of face, for in Micah's idol¹⁰ we made his transgression our own. To thee, O Lord, belongs righteousness, for erecting (Sanctuaries at) "Shiloh", "Nob", "Gibon" and an eternal House (of Jerusalem); but to us shame of face, for they were (all) destroyed through the guilt that was found in us, and we are put to shame because of their loss.¹¹ To thee, O Lord, belongs righteousness, through the destruction of both (Temples) that were destroyed because of our wrongful gain, (and yet) we are existing;¹² but to us shame of face, (for) we should have returned to thee with all our heart, (in order) that thou shouldst return to us in mercy. To thee, O Lord, belongs righteous-

1) Because we could not stand those trials. 2) v. 2 Sam., 7, 23. 3) Our fathers. 4) Lit. in his God. 5) Referring to the Golden Calf which took place in the "Wilderness of Sin". 6) The Israelites offered the Manna which tasted of fine flour, oil and honey, to the Golden Calf, v. Ezck. 16, 19. 7) v. C.R.H. Chu. on Deut. 1, 1. 8) v. Jos. 7, 9) i.e. The fourteen Judges, Joshua to Samucl. 10) v. Jud. 18, 31. 11) Because of their destruction. 12) Because God has poured his anger over the Temple and did not annihilate Israel, v. Lam. R. 4 on verse 11, a. p. 98, note 19.

לָךְ הִי הַצְּדָקָה, בְּאוֹתוֹת אֲשֶׁר הִפְלֵאתָ, מֵאִזְ וְעַד עֵתְּהָ. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּבַחֲיָנָה אֲשֶׁר נִצְרַפְנוּ, וְאוֹתְנוּ תַעֲבָרְתָּ: לָךְ הִי הַצְּדָקָה, בְּגוֹי מִקְרֵב גּוֹי לְקַחְתָּ בְּמִסּוֹת. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּדָפִי אֲשֶׁר נִמְצָא בְּנוּ, כַּמַּעֲשֵׂיהֶם עֲשׂוֹת: לָךְ הִי הַצְּדָקָה, בְּהִלְכֵנוּ אֱלֹהִים לְפָדוֹת לֹו לְעַם. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּיִמְרוֹנוֹ עַל יָם בִּים סוּף, גּוֹי בְּאַלְהֵיוּ בְּפִשְׁעֵם: לָךְ הִי הַצְּדָקָה, בְּזָכְרְךָ וְאַתָּם עַדִי וְאַנִּי אֱלֹהִים. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּחָרְפְּנוּ בְּסִין, קוֹם עֲשֵׂה לָנוּ אֱלֹהִים: לָךְ הִי הַצְּדָקָה, בְּטַעַם שֶׁהִטְעַמְתָּנוּ כְּצַפִּיחַת בְּדָבָשׁ. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּיוֹם הַקְּרָבָנוּ לְפָנָיו, סִלַּת לְשִׁמֹן וְדָבָשׁ: לָךְ הִי הַצְּדָקָה, בְּכִלְכּוֹל מִן וּבְאֵר וְעַמּוּד עֵנָן. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּלַחַם הַקֶּלֶקֶל אֲבוֹתֵינוּ, בְּאַהֲלֵיהֶם בְּרַגְנָן: לָךְ הִי הַצְּדָקָה, בְּמַדְבָּר לֹא חִסְרָנוּ דָבָר. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּנִאֲצוֹת לָבָן וְחֻצְרַת וְדִי וְהֶבֶ, כַּמְדָּבָר: לָךְ הִי הַצְּדָקָה, בְּסִיחוּן וְעוֹג וְכָל מַלְכֵי כְנָעַן. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּעָכָן אֲשֶׁר מַעַל בְּחָרָם, בְּלִי מִצָּא מְעָן: לָךְ הִי הַצְּדָקָה, בְּפַעַל אֲשֶׁר פָּעַלְתָּ, בְּאַרְבְּעָה עָשָׂר מוֹשְׁעִים. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּצָלָם מִיכָה כִּי בּוֹ אֲנַחְנוּ פּוֹשְׁעִים: לָךְ הִי הַצְּדָקָה, בְּקִימַת שִׁלְיָה וְנוֹב וְנִבְעוֹן וּבֵית עוֹלָמִים. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּרָשָׁע שְׁנִמְצָא בְּנוֹ שְׁחָרְבוּ, וְכֵם אָנוּ נִכְלָמִים: לָךְ הִי הַצְּדָקָה, בְּשִׁנֵּי חֲרָבֹת שְׁחָרְבוּ בְּכַצְעוֹ, וְאַנוּ קִמְמִים. וְלָנוּ בִשְׁתַּת הַפְּנִים, בְּשׁוֹבְנוּ אֵלֶיךָ בְּכָל לַב, שֶׁתְּשׁוּב אֵלֵינוּ בְּרַחֲמִים:

ness. (seeing that) for nine hundred years the proclamation of emnity was withheld; but to us shame of face, (for we were not worthy) when (Daniel) the man of delight invoked (thy attention) and prayed.² "O my God, incline thy ear and hear!"

לך ה' הצדקה, בתשע מאות שנה שהיתה שנה כבושה, מלהשמע.

ולנו בשת הפנים, כתבע איש חמדדות, ושנע, הטה אלי אונך ושמע:

Reader or Narrator: O that my head were water, and my eyes a fountain of trickling tears,⁹ that I might weep all the days and nights (of my life) for my slain children and babes, and the old men of my congregation; and indeed cry aloud: "Woe! Ah! Alas! And weep greatly, ever more copiously." Cong: Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye shall weep bitterly, and I will go to the weepers' field,¹⁰ and I will make those who are distraught (with grief) and bitter of heart weep with me for the fair maidens and tender children who were enwrapped in their school books, and were dragged to the slaughter, their frames were ruddier than coral, (fairer) than sapphire and carbuncles, they were trampled and cast down like the dirt of the streets; (the foe) cried out to them: "Depart, unclean, do not approach!" Cong.: Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: Indeed, my eye will stream with tears, and I will howl and wander lost, I will summon to weeping and gird with sackcloth, to lament (their passing); the Torah, the Scriptures, the Mishna,¹¹ and the Aggadah,¹² more desirable than gold, yes, more precious than fine gold, more glorious within each precious instrument—I have seen them torn, bereft and solitary, bear witness and sing dirges to set forth the tale—where is the Torah, (where are) the disciples who studied it? Is not her place desolate with none to dwell therein? Cong: Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

1) Lit. the lion, Nevuchadnetsar is here compared to a lion. 2) According to the Midrash, the Angel Michael walked in front of Nevuchadnetsar, and caused the destruction of the Temple, to show that it was an angelic action, and not Nevuchadnetsar's. 3) e.g. a metaphor that the angels accompanied the Children of Israel into exile. 4) i.e. the Temple where the Divine Presence dwelt. 5) Lit. (the idol) Bel. 6) i.e. Divine Presence. 7) i.e. God; every night

By Kalonymus b. Judah (11th cent.)

(כז ע"י רבי קלונימוס בדיהודא על מרת חנה)

Reader or Narrator: כי נפלו בחרב: ומי ראשי מים, ועיני מקור נוזלי. ואבכה כל-ימותי וליילי. את חללי ספי ועוללי. רששי קהלי. ואתם ענו. אוי ואבוי ואללי. ובכו בכה רב והרב. Cong. על-בית ישראל ועל-עם ה', כי נפלו בחרב: ודמע תדמע עיני. ואלכה-לי שדה בכים. ואבכה עמי מרי לבב הנבוכים. על-בתולות היפות וילדים הרבים. בספריהם נכרכים וקטבח נמשכים. אדמו עצם מפנינים ספירים ונפכים. כמו טיס חוצות נדשים ונשליכים. סורו סמא, קראו למו מלקרב. Cong. על-בית ישראל ועל-עם ה', כי נפלו בחרב: ותרד עיני דמעה. ואיללה ואנודה. ולבכי ולחגר שק, אקרא להספידה. מפו יקרה ומזהב תמודה. כבוד כל-כלי חמדה. ראיתה קרעה שכולה ונלמודה. התורה והמקרא והמשנה והאגדה. ענו וקוננו זאת להגדה. אי תורה ותלמיד והלומדה. הלא המקום מאין יושב חרב. Cong. על-בית ישראל ועל-עם ה',

the souls are put in charge of the Almighty, v. Job. 12, 10. 8) Lit. he said. 9) v. p. 94, note 7. 10) i.e. a place where the funeral cortege disperses, and where the funeral orations are held. v. Ohalot, 18, 4, a. M. Kat. 5b. 11) v. p. 12, 5 note 3. 12) i.e. homiletical (or edifying) portion of ancient Rabbinical literature.

Reader or Narrator: Verily, my eyelids gush with water (and my eyes) stream (with) tears,¹ as I bewail in bitterness (of soul) the martyrs of Speyer; it happened on the eighth (day²) in the second (month), on the Day of Rest; my tranquility was changed to tumult and destruction;³ as handsome youths and venerable men were slain; (when) they were gathered together, they gave up their souls heroically (and) in perfect unison for declaring the Unity of God in awe; they were valiant heroes, quick to fulfil his words; my priests too and my young men, they were ten in all who perished. Cong.: Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: In the bitterness of my anguish and my sorrow, I indite dirges, as I call to mind this day and the martyrdom of the holy congregations; the congregation of Worms, well tested and chosen, the renowned ones of the land and perfect in purity; twice did they sanctify the Unity of God in awe, once, on the twenty-third of the month Ziv* in all purity; and (the second time) in the third month (Sivan) during the reading and chanting of the Hallel,⁴ they gave up their soul bound (to God) in love; like a thick cloud (full of water), so will I moan with a wailing cry for those who were adorned with the diadem (of martyrdom). Cong.: Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: For the noble ones of the esteemed congregation of Mayence, who were swifter than eagles and stronger than lions (to do God's will); they gave up their souls for declaring the Unity of the Revered God; indeed, for them will I lament with a soul-shattering cry, for the foundations of both my Temples that were today laid bare, and for the destruction of my miniature temples⁵ and (houses) for study of the Law. Cong: Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: On the third day of the third month (Sivan), more sorrow and destruction were added, the month which was turned into grief and distress; on the day of the giving of the Law⁶ I had hoped to find cause for regained happiness, but as on the day of its giving, so did (the Torah) return now; it ascended on high to the place of its dwelling, (together) with its casing and covering, its interpreters and those who explored it,⁷ those who studied and taught it in the darkness (of night) as well as during the day⁸ Cong: Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

1) cf. Jer. 9, 17. 2) i.e. on (a Shabbat), the eighth day of Iyar. 3) The Author plays on the words נָשַׁבַּח, "rest", נָשַׁבַּח, "to disturb". 4) It was the new moon.

5) The Synagogue is called "a miniature Temple", as the prayers therein replaced the sacrifices in the Temple of old, v. Ber. 26b, v. A.S. p. 182, note 1. 6) It was hoped, because of the day upon which the Law was given, that the decrees would be abolished. 7) viz. they were all consumed. 8) Lit. In mid-darkness as in the light. 9) i.e. Iyar.

כי נפלו בחרב: Reader or Narrator: ומעפפי חלו מים דמע להגירה. ואקונן מר על-הרוגי אשפירא. בשני בשמנה בו, ביום מרוע הקרה. מרועי לרועי נחלפו להבעירה. נהרג בחורי חמד רששי הדרה. נאספו יחד, נפשם השלימו במורא. על-יחוד שם המיוחד. יחדו בנבונה. גברי כח, עשי דברו למהרה. וכהני ועלמי נגעו, כלהם עשרה. Cong. על-בית ישראל ועל-עם ה', כי נפלו בחרב: Reader or Narrator: ובמר יוני ועצבי יל אחבירה. קהלות הקדש הרינתם היום בנזרה. קהל וורמזא בחרה ובחורה. זאוגי ארץ ונקי טהרה. פעמים קדשו שם המיוחד במורא. בעשרים ושלשה בחדש זו טהרה. ובחדש השלישי בקריאת הלל לשוכרה. השלימו נפשם באהבה קשורה. אהימה עליהם בבכי יליל ילחשרה. כלולי כתר על ראשם לעפורה. Cong. על-בית ישראל ועל-עם ה', כי נפלו בחרב: Reader or Narrator: ועל-אדירי קהל מנצא ההדרה. מנשרים קלו, מאריות להתנבנה. השלימו נפשם על יחוד שם הנורא. ועליהם ועקת שבר יאעק, בנפש מרה. על-שני מקדשי יסודם, כהיום ערערה. ועל-חרבות מעט מקדשי, ומדרשי התורה. Cong. על-בית ישראל ועל-עם ה', כי נפלו בחרב: Reader or Narrator: בחדש השלישי בשלישי, נוסף לדאבון ומארה. החדש אשר נהפך ליען וצרה. ביום מתן דת, שבתי להתאשרה. וביום נתינתה, כמו-כן אז חורה. עלתה-לה למרום למקום מדורה. עם תיקה ונרתקה והדורשה וחוקרה. לומדיה ושונה באשוח, כמו באורה. Cong. על-בית ישראל ועל-

1) c.f. 2 Sam. 22, 12. 2) o.v. שבר אשערה.

Reader or Narrator: Take this to your hearts, and prepare a sad Funeral oration: put on mourning and roll in the dust, for their massacre weighs no less than the burning of the House of God, its porch and its Palace; and since we may not add (an extra) season (of mourning) for the destruction and conflagration, neither may we anticipate (the observance of fasting), but are enjoined rather to postpone it. therefore will I cause my cry of woe to rise this day, and I will wail, howl and weep in bitterness of soul; indeed my sighing is heavy from morning till evening. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: So for these do I weep, and my heart groans exceedingly, and I call to the hired mourning women and to the skilled keeners (and) all moan, mourn and wail: is there any anguish that can be compared to my anguish? Without does the sword bereave, and within terror (reigns);¹ my wounded, and those who are riddled with sword thrusts, lie naked; sucklings, young men and maidens (together) with hoary old men, their corpses are like carrion for the wild beasts of the land. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My oppressors mock and increase their reproach: "Where is their God," they say, "The Rock in whom they trusted till death? Let him come and save (them) and restore their souls (to life):" O thou who art mighty, who is like thee. O Lord, who bearest (all) our burdens?² Wilt thou be quiet and restrain thyself and not gird thyself in wrath, when those that scoff at me say: "If he be a God, let him contend (to thee)." *Cong:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye runs down³ with tears, for the singer has turned to mourning, and my flute to the sound of weeping, without pause or assuagement; who will lament for me, when there is no one to take hold (of me) to bestir myself in self-resolve? (His) wrath, indeed a sweeping storm has gone forth against me; the adversary, the oppressor has devoured me and mutilated me,⁴ he has broken my bones, scattered (them) and ground them small; he has flouted (the authority) of all my mighty ones who were the centre and backbone⁵ (of my probity). No ointment or bandage can I choose, as my wound is (so) severe beyond arresting or cleansing; therefore did I say: "Turn away from me, I will (weep) bitterly and sear my cheeks with my tears. *Cong.:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!"

* If the Ninth of Av falls on Shabbat, the Fast is observed on the following Sunday, but not before.

¹) Lit. *in the open the sword shall bereave, and in the chambers (shall be) terror*, viz. the disasters which Moses predicted at his death, (v. Deut. 32.25), have come true. ²) Lit. *bearing sheaves*. ³) cf. p. 14, note 3. ⁴) cf. Jer. 51.34. ⁵) viz. the Sanhedrin (Lit. *the navel and the umbilical cord*, v. Num. R. s. 1), i.e. as the navel is in the centre of the body, so were the Sanhedrin placed in the centre of the Temple, cf. Midr. Cant. 7.3.

עם ה', כי נפלו בחרב: *Reader or Narrator*: שימו-נא על-לבבכם. מספדי מר לקשרה. כי שקולה הרניתם להתאבל ולהתעפרה. כשרפת בית אלהינו האולם והבירה. וכי אין להוסיף מועד, שבר ותבערה. ואין להקדים, וזלתי לאחרה. תחת כן, היום לרתי אעוררה. ואספדה ואיללה, ואכפה בנפש מרה. ואנחתי בכדה מבקר ועד ערב. *Cong.* על-בית ישראל ועל-עם ה', כי נפלו בחרב: *Reader or Narrator* על-אלה אני בוכיה, ולבי נוהם נהימות. ואקרא למקוננות האל-החכמות. יאלי ואליה בלן המות. השש מכאוב למכאובי לדמות. מחוץ תשכל-חרב, ומחדרים אימות. חללי חללי-חרב, מוטלים ערומים וערומות. ובלתם כסוחה, לחית ארץ ולבהמות. יזק עם-איש שיבה, עלמים ועלמות. *Cong.* על-בית ישראל ועל-עם ה', כי נפלו בחרב: *Reader or Narrator* מתעתעים במו מוני, ומרבים כלמות. אי אלהימו אמרו, צור חסיו בו עד-מות. יבוא רועיע ויחזיר נשמות. חסין יה, מיר-כמוך, נושא אלמות. תחשה ותחאפק, ולא-תחגר חמות. באמור אלי מלעיני, אם-אלהים הוא ירב. *Cong.* על-בית ישראל ועל-עם ה', כי נפלו בחרב: *Reader or Narrator* עיני עיני ירדה מים, כירנהפך לאבל משורר. ועגבי לקול בוכים, מלהפג ולקגר. מי יגוד לי, ואין מחזיק להתעורר. חמה בי יצאה וסער מתעורר. אכלני הממני הצר הצורר. שבר עצמותי וזרר ומפרר. סלה כל-אביני, הטבור והשרר. רטיה ומזור אין לזורר. מקתי אנשה, באין מתעיל ומזורר. על-כן אמרתי שזעו מני אמרר. בבכי דמעותי על לחיי לצרב. *Cong.* על-בית ישראל ועל-עם ה', כי נפלו בחרב:

¹) According to the German Rite this is the 42nd elegy in the order of the Kinot. ²) v. B.Y. on "אלה", p. 241. ³) cf. Lam. R. Introd., (R. Yochanan 1).

27 O Law, Consumed by Fire

MEIR OF ROTHENBURG

- In the Land of Israel.*
Isa. 50:10.
5
O [Law], consumed by fire, seek the welfare of those who mourn for you, of those who yearn to dwell in the court of your habitation.^o
Of those who yearn for the dust of the earth, who grieve and are horrified over the conflagration of your parchments.
They grope in the dark, bereft of light,^o
indeed, they long for the daylight to shine upon them and upon you.
[Seek too] after the welfare of one who sighs and weeps with a broken heart: who always bewails the pangs of your agony—
- And who howls like jackals and ostriches,
and cries out bitter lamentation for your sake.
10
- How was it that [the Torah] given [by God], the Consuming Fire, should be consumed by fire of mortals, and that the heathens were not singed through your burning coals?
How long will you lie [resting] in profound tranquillity, O, Edom, while the faces of my young ones^o are covered with nettles?
15
You sit in arrant haughtiness to judge the sons of God in every cause, and to bring [us] before your tribunal.^o
- Moreover, you [O Law,] even decreed the burning of the edicts and the statutes [which were given] with fire,^o
therefore, blessed be he, who shall requite you.^o
20
O [my Holy Law,] was it for this that my creator delivered you with lightning and fire,
that at the end fire should blaze upon your skirt?
O Sinai, is it for this that God, rejecting the loftier [peaks], has chosen you, and [his glory] has shone in your confines?^o
25
[Was that] to be an omen, that the Law would [one day] be humiliated and descend from its glory?^o Behold, I will tell you a parable.
The parable is of a king who wept at his son's wedding feast, [for] he foresaw that he would die,^o such was your fate, foretold in your own words.^o
30
- O Sinai, instead of putting on a [noble] mantle, cover yourself with sackcloth, change your garments [and] put on widow's clothes!
I will shed tears until they swell as a stream,
and reach the graves of your two noble chiefs.
And I will enquire of Moses and Aaron, [who were] on Mount Hor:
35
"Is there then a new Law, is that why they burnt your scrolls?"

In the Land of Israel.

Isa. 50:10.

My priests.

i.e., God caused us to be judged by the enemy.

Exod. 17:18.

Ps. 137:8.

Midrash on Ps. 68:17.

When the Temple was destroyed.

On the same day.

When the Israelites

proclaimed: 'We will faithfully do and obey!' (Exod. 24:7).

Moses smashed the tablets of the Law on the seventeenth of Tammuz. Isa. 61:7.

Deut. 13:17.

The righteous whose good deeds protect the rest of Israel.

Jer. 15:8.

In the third month [Israel was exalted] and the fourth turned conspirator to destroy your objects of delight,° and all the perfection of your beauty. [Moses] mutilated the Tablets of stone and even repeated his folly by burning the Law in fire.° Is this [the fulfillment of] the double reward?°40

My soul is amazed—How can ever again food be sweet to my palate after beholding what your plunderers have gathered? Men whom you have rejected from entering the assembly, burnt the Law of the Most High in the midst of the market-square, like [the spoils of] a condemned [city].° 45

I can no more find any paved way, for the straight course of your highway is obscured. For tears that shall be mingled with my drink shall be sweeter than honey, indeed would that your shackles be tied on to my own feet. It would be pleasant for my eyes to draw the waters of my tears, for all who clung fast to the hem of your skirt. 50 But they would dry up [as soon] as they run down my cheeks, for my heart burns over the absence of your Divine Master.

He took his treasure with him,° [and when] he went far away did not your [protecting] shade vanish? 55 And as for me, alone without your great one, I remain bereaved and forlorn, like a sole beacon on top of the mountain.

No more do I hear the voice of singing men and singing women, for the strings of your [wind] instruments are snapped. I will clothe and cover myself with sackcloth, for your slain ones, 60 whose lives were so very dear to me, have multiplied more [numerous] than the sand.°

I am indeed astonished that the day's luminary shines [bright] to everyone, but to me and you it grows darkness. O cry to the Rock with a bitter voice, for your catastrophe 65 and your anguish; O that he would remember the love of your betrothal-day!

Gird on garments of sackcloth for that devouring [fire] that burst forth to divide you [into many portions], and has utterly swept away your heights. May the Creator comfort you according to the days of your affliction, and 70 may he restore the captivity of the tribes of Yeshurun, and raise your meek ones [from their lowliness].

You will again adorn yourself with ornaments of scarlet; you will take up timbrel and lead the circling dance, and rejoice in your 75 revels.

Then shall my heart be uplifted at that time when your Creator will afford you light, will brighten your darkness and illuminate your [sorrowing] gloom.

ca. 1242

כב 1 שאלי שרופה באש לשלום אבליך האבלים על שריטת התלמוד, והכונה על התורה. דמיון סוד זה לתחלת ס"ו ל"ז בולט. 2 השואפים על עפר ארץ עמוס ב' ו, ר"ל לגור בארץ ישראל. ספק נגיליך שריטת ספרי התורה. 3 הולכים חשכים ואין נונה ע"ש ישע' ג' י. 4 ושלום אנרש נאנח המשך לסוד

מב ומחבר הקינה ר' מאיר ב"ר ברוך מרוטנבורג, ס' 132. מבחר השירה העברית צ' רצה. הברמן, ברן יחו, צ' קכט.

שאלי שרופה באש לשלום אבליך / המתארים שכן בחצר ובליך.
השואפים על-עפר ארץ והכואבים / המשתוממים עלי מוקד גיליך.
הולכים חשכים ואין נונה, וקונים לאור / זומם, עליהם אשר ירח וצלך.
ושלום אנרש נאנח, בוכה בלב נשבר / תמיד מקונן עלי צירי תבליך.

5 ויתאונן כתנים ונבות יענה / תקרא מספד מר בגליך.
איכה נתנה באש אוכלה תאכל באש / בשר, ולא נכוו ודים בגליך.
עד-אן, עדינה, תהי שוכנה ברב השקט / ופני פרחי הלא כסו חרליך.
תשבי ברב נאנה לשפוט בני אל בכל- / המשפטים ותביא בפליך.
עוד תגורי לשרוף דת-אש וחקים ול- / וכן אשרי שישלם-לך גמוליך:
10 צורי בלפיד ואש הלבעבור זה נת- / כי באחרית תלהט אש בשוליך.
סיני, העל-כן בה בחר אלהים ומ- / אס בגדולים תרח בגבוליך,
להיות למופת לדת כיתתמעט ות- / ורד מכבודה. והן אמשל משליך:
משל למלך אשר בכה למשתה בנו / צפה אשר ינוע. בן את במליך:
תחת מעיל תתכס סיני לבושך בשק. / תעסה לבוש אלמנות. תחליף שמליך.
15 אוריד דמעות עדי יהיו כנחל נ- / גיעו לקברות שני שרי אציליך.
משה, ואהרן בהר הקהר, ואשאל היש / תורה חדשה. בכון שרפו גיליך.
חדש שלישי והקשר הרביעי להש- / חית חמדתך וכל-יפי כליך.
גדע ללחות ועוד שנה באולתו / לשרוף באש דת. הנה תשלום כפליך:
אתמה לנפש ואיך יערב לחכי אכול / אחרי ראותי אשר אספו שלליך
20 אל-תוד רחובה כנחת. ושרפו שלל / עליון אשר תמאסי לבוא קהליך:

לא-אדעה למצא דרך סלולה. הדי / היו אבלות נתיב ישר מסליך:
מתק בפי מדבש למסוך במשקה דמ- / ועות. ולרגלי היות קבול כפליך.
יערב לעיני שאוב מימי דמעי עדי / כלו, לכל-מחויק בקנה מעיליך.
אך יחרבו בדרךם על-לחי, עבור / כי נקמרו רחמי לגדוד בעליך:
25 לקח צרור כספו, הלך בדרך למ- / רחוק. ועמו הלא נסו צלליך.
ואני כשכול ונלמוד נשארתי לבד / מהם. בתרן בראש הר מגדליך.
לא אשמעה עוד לקול שרים ושרות, עלי / כי נתקו מיתרי תפי חליליך.
אלבש ואתכס בשק. כי לי מאד יקרו / עצמו כחול ירביח נפשות חליליך.
אתמה מאד על-מאור היום אשר תרח / אל-כל, אכל יחשף אלי ואליך:
30 ועקי בקול מר לצור על-שבונך ועל- / חליליך. ולו חכר אהבת כלולליך:
חגרי לבוש שק עלי ההבערה אשר / יצאה לחלק וספתה את-תולליך:
כימי ענותך ינחמך צור. רשיב שבות / שבטי ישראל. וררים את-שפליך:
עוד תעדי בעדי שני. ותף תקחי. / תלכי במחול וצהלי במחולליך:
ירום לכבי בעת צורי לאור לך. נ- / גיע לחשפך ראירו אפליך: